A DIVINE TRAGEDIE
LATELY ACTED,

Or

A Collection of ſundry memorable examples of Gods judgements upon Sabbath-breakers, and other like Libertines, in their unlawfull Sports, happening within the Realme of England, in the compaſs only of two yeares laſt paſt, ſince the Booke was publiſhed, worthy to be knowne and conſidered of all men, eſpecially ſuch, who are guilty of the ſinne or Arch-patrons thereof.

Pſal. 50. verſ. 22.

Now conſider this, ye that forget God, leaſt he teare you in peeces, and there be none to deliuer you.

Gregorius M. Moralium. lib. 36. c. 18.

Deus, etſi quædam longanimiter tolerat, quædam tamen in hac vita flagellat, & hîc nonnunquam ferire inchoatur quos æterna damnatione conſumat.

Tibullus Elegiarum. lib. 3. Eleg. 7.

——Fœlix quicunque dolore
Alterius diſces poſſe carere tuo.

Concil. Pariſ. 2. lib. 3. c. 5.

Salubriter admonemus cunctos fideles, ut diei Dominico debitum honorum & reverentiam exhibeant. Quoniam hujus dehonoratio, & à Religione Chriſtiana valde abhorret, & ſuis violatoribus animarum perniciem procul dubio generat.

Alex. Alenſis ex Hieron. P. 3. Q. 32. M. 4. Art. 1. Reſol.

Quis dubitat Sceleratiùs eſſe commiſsum, quod graviùs eſt punitum? ut Num. 15. 35. ibid.

Anno M. DC. XXXVI.

Anno M.DC.XXXVI.

TO THE READER.

CHriſtian Reader, it is a true ſaying of that royal King Salomon Prov. 19. 29. *Iudgments are prepared for Scorners:* that is, for ſuch who contemne the precepts and admonitions of God, and his faithfull Miniſters. And as they are thus *prepared*, ſo are they oft times executed upon ſuch, even in this preſent life: that Gods power, truth, and juſtice might be manifeſted, and wicked men frighted from their evill courſes: So the Pſalmiſt: Pſalm. 9. 16. *The Lord is knowne by the judgment that he executeth; the wicked is ſnared in the worke of his owne hands:* the reaſon is thus rendered by the Prophet Iſay. c. 26. 9. *For when thy judgements are in the earth, the inhabitants of the world will learne righteouſneſſe*; though never ſo indocible and refractory before. Neither doth God ſo inflict his judgements, *as to have them preſently forgotten; but he ſtampes a *Memento* on them; *having ſo done his marvelous works* (as wel of juſtice, as of mercy) *that they ought to be had in remembrance.* Pſalm. 111. 4. Himſelfe therefore hath vouchſafed to record (even in ſacred writ) many notable examples of his avenging juſtice, both generall, Nationall, and perſonall, for al poſteritie to con-

*As he hath done on the 4. Commandement it ſelfe, and on theſe Inſtruments of it.

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template; prefacing ſome of them with a ſpecial *Memorandum* for our more ſerious conſideration of them; with Luk. 17.32. *Remember Lots wife*: which judgments though executed many thouſand yeares paſt, *yet they remaine ſtill freſh upon record*, as done but yeſterday, even *for this very end, that they might be examples unto us, not to luſt after evil things as they luſted*, nor to trace the footſteps of their ſinfull wayes, leſt we ſhould incurre the ſelfe ſame *exemplarie puniſhments* as they ſuſteined. *1.Cor.10.5.to 12.* And as God himſelfe, ſo holy men of God in all ages, following his example, have carefully obſerved, and regiſtred to poſteritie the ſpeciall moſt remarkable judgments of God upon obſtinate ſinnes and ſinners of all ſorts, (with which not only eccleſiaſticall, but even profane Stories, are fully fraught) happened in the ages, and the places wherein they lived: Many whereof *Mr. Iohn Fox in his Acts and monuments*, neere the end, *Mr. Raynolds* in his *Treatiſe concerning the miraculous diſcovery and puniſhments of murthers and Murtherers*. *Dr Thomas Beard in his Theatre of Gods judgments*, with ſundry others, have collected and digeſted into intire Tractates, the very reading & ſerious perusall whereof, would no doubt daunt the moſt profeſſed Atheiſt, & reclaime the moſt incorrigible ſinner. I therefore deſiring to tread in their pious footſteps, having received from good intelligence many memorable preſidents of Gods avenging Iuſtice upon Sabbath-breakers; & the profaners of Sacred times devouted to his ſervice, happening within the compaſſe of our little Iland within two yeares ſpace, (ſince the publication of the *Declaration for Sports and Paſtimes after evening Prayer on the Lords day, in Pariſh Churches by divers* (a) *Miniſters*) hath ſett open the floudgates to this preſumptuous Sinne of Sabbath-breaking; thought it a part of my bounden duty to preſerve

(a) *Nullam habet ſpem ſalutis æger qui non ad temperantiã Medicum hortatur: Seneca.*

ſerve and propagate their memorie both for the honour of Gods truth and juſtice; the vindication of the intire ſanctifycation of his ſacred day, (which he hath viſiblie pleaded for from heaven, ſince men have been audaciouſly profane, as to pleade, and I would I could not ſay to (b) *write* and preach againſt it upon earth) the clearing of thoſe Miniſters innocency, who now unjuſtly ſuffer thorough the malice of ungodly perſecutors, and raging Prelates, for refuſing to joine with others in ſpurring on the people to the greedy purſuite of this crying dangerous Syn, to the ruine of their Soules, their bodies, and ſhame of our religion, and the monition of this preſent, and all future ages, to beware of this ſo dangerous a tranſgreſſion. How God hath puniſhed this very Syn in former ages, in ſuch who have either by dancing, Sports, Paſtimes, or unneceſſary Labors and travels profaned his Sacred day, I meane not to record: he that liſteth may read ſtore of ſuch examples regiſtred to his hands in the *Counſell of Paris, under Lewis and Lotharius anno* 829. *l.* 1. *c.* 50. (which relates in generall; *That many preſent in this Councell were eye-witneſſes, and others of them had it by relation, that ſome men upon the Lords day being aboute their husbandry, have bene ſlaine with thunder, ſome puniſhed with the contraction of their joynts and ſinnes, ſome even with viſible fire have had their bodyes and bones burnt up in a moment, and ſodainly reſolved into ashes, and that many other terrible examples of like nature hath happened and did fall out daily: By* WHICH IT WAS DECLARED, THAT GOD IS MVCH OFFENDED WITH THE DISHONOVR OF SO GKEAT A DAI;) Petrus Pleſſenſis in Litania major Sermo 20. *In Mathew Paris*, Hiſtoria Major Anno 1200. p. 194. in *Roger Houenden* Anno 1200. p. 822.

(b) *See the doctrine of the Sabbath; The Hiſtory of the Sabbath, the treatiſe of the Sabbath-day and diſcourſe of the Sabbath lately printed: whichthough they condemne the very name of Sabbath, as Iewiſh yet they are all characteriſed with that name and title.*

In *Mathew Westminster.* Flores Historiarum: Anno 1200. In *Vincentius Beluacensis*, Speculum Morale l. 3. pr. 9. Distinctio 9. ofdances, In the *flower of the Commandements*, printed in the beginning of K. Hen. 8. fol. 159. to 163. In *Henricus Gran.* Distinct. 9. Exemp. 51. in the Magdeburge *Centuries Centurie.* 12. c. 6. In Dr. *Bownde* his doctrine of the Sabbath Edition. 2. p. 252. to 263. the first booke: in Mr *Iohn Feild* his declaration of Gods judgments at Paris garden: in Mr *Philip Stubs* his Anatomie of abuses. p. 185. in the *Practice of Piety*: 429. to 434. and Dr. *Beard* his Theatre of Gods judgements. All which have registred sundrie notable Iudgements of God upon sundry Sabbath-breakers (which have presumed to daunce, worke, or travell, on the Lords holy day) of purpose to shew the danger of profaning holy times, and to deterre men from this common sinne, for which so many have smarted from heaven in an exemplarie manner. I shall therefore confine my selfe only to such domesticke examples, as have fallen out in sundry corners of this our Realme within these two yeares, of purpose to refute the * *madnesse of those Prophets*, who in the Presse and Pulpit; and the profanes of those people, who in their dauncing-greenes, and maypole arbors, have bene so audacious, as to affirme, *the Profanation of the Lords day by Maygames, Daunces, Maypoles, Wakes, and common Labour out of time of divine Service*, (*especially after evening Prayer*) to be no sin at all against the 4. *Commandement, or any other Law of God or man*; but (c) *necessary and commendable point of true Christian Liberty* (they should have sayd of carnall and heathenish licentiousnesse rather) *from which the people must not be debarred*; But let these blinde guides, and libertines learne from these examples, to correct this their

* 2. Pet. 2. v. 16.

(c) See the History, Treatise, Discourse, & Doctrine of the Sabbath accordingly, and sunday no Sabbath.

their erronious judgment, and practise; *for feare the Lord make them the next examples in this kinde, to teach others to keepe his Sabbaths better*, and more intirely for the future. And if these tragical spectacles of divine justice will not perswade them, that such profaning of the Lords most Sacred day, is a Syn, yea and a crying Syn too, as all our writers, (yea and our Prelates generally, till now of late have unanimously defined, and the whole *State in Parliament in* (d) *two late famous Statutes* and (e) *two more ancient Acts*, to omit our (f) *Homilyes* (g) *Common Praier booke*, (h) *Canons*, (i) *Articles, and* (k) *Injunctions*, which conclude the same) I say have adjudged such a presumptuous transgression, as will draw downe Gods vengeance on mens heads; Our late Soveraigne *K. Iames* of happy memory and our present gracious Soveraigne Lord *K. Charles* with all the *Prelates, Cleargy and people of the Realme in the first yeares of both their Raignes*, in the severall Bookes of *Common Praier, and order for the publike fasts set out by their royall authorityes, and the Bishops advice, with the Consent and harty desire of the whole Realme, for the abating aversion, and ceasing of those dreadfull eating Plagues which then* swallowed up many thousands *of people every weeke* will informe them; That amonge other Syns, *The profaning* OF THE SABBATH (So *King Iames his Booke* styles the sunday) and *not keeping holy the Lords day, was one cheife cause why those two great terrible Plagues* (and why not also this great Plague which is now begun and spread much abroade) *broke in upon us*; to the destruction not of some few Particular persons, but of many thousands, and the punishment of the whole Realme, and Nation in generall. And because some of these men plead most falsly, *that the chiefest*

writers

(d) 1. Car. c. 1. 3. Car. c. 1
(e) 1. 27. H. 6. 5. 5. & 6. E. 6 c. 3.
(f) Of the Time and Place of Prayer. part. 1. Of Disobedience and unlawfull Rebellion. part. 3. p. 292. 293.
(g) The Prayer after the 4. and 10. Commandement.
(h) Canon. 13. 163.
(i) Article 35 of Ireland. 56
(k) Queene Elis. Injunct. 20.

Writers of the reformed Churches are of their opinion, (*l*) *M' Rodolphus Gualter, and* (*m*) *Wolfgangus Musculus* (men of principall note and learning amonge them) will both assure them, *that the Lords day is not onely* WHOLLY, ONLY, AND INTIRELY TO BE SPENT IN RELIGIOVS PVBLIKE AND PRIVATE DVTIES OF GODS WORSHIP, AND THAT DAVNCING, SPORTES, AND PASTIMES, ON IT, ARE SINFVLL, AND EXECRABLE; (the constant judgment of all forraigne Protestant divines whatsoever, as I am able to prove; what ever (*n*) *D' Helyn* or (*o*) others have rashly averred to the contrary; But likewise further informe them; *That God may justly revenge the great contempt of his Deity in profaning his Sacred day with daunces and such like Revells and disorders,* WITH HORRIBLE PVNISHMENTS, NEITHER IS IT TO BE DOVBTED (*saith M' Gualther*) THAT THE PROFANATION OF THE LORDS DAY, IS NOT THE LEAST CAVSE OF THE EVILS AND CALAMITIES OF OVR AGE, Yea their owne most illustrious Cardinall *Robert Bellarmine* (whom they allmost deify when they doe but name him:) is so farre a Puritan in this particular, that he not only spends (*p*) 4. or 5. *whole Sermones against daunting, mummeries, maskes, and such like Bacchanals,* (which he simply condemnes at all times, *but especially on sacred festivals* and *Lords dayes as most detestable profanations of them*;) but likewise professeth; *that the practise of them upon sacred times*, was the occasion of all the *publike calamities* and judgments which they suffered. But by these *Daunces, Mummeries, Bacchanals, and disorders* (saith he) *we poluse the holy dayes of the Lord: and yet nevertheless do we inquire the reasons why God doth punish us? why we are slaine in our very houses? doe not*

(*l*) Homil. 162. *in* Matth. fol. 308. Hom. 28. *in* Mar. f. 35. Hom. 56. *in* Lu. f. 141. Hom. 36. *in* Ioan. f. 77. Hom. 88. *in* Act.

(*m*) Comment. *in* Matth. 12. & 14. p. 376. 423. *in* Ioan. 7 f. 293.

(*n*) History of the Sabbath. part. 2. c. 6. Inst. 9. 10.

(*o*) D. Pocklingtons Sunday no Sabbath p. 8.

(*p*) Concio 6. 9. 19. 20. 21.

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the Scriptures cry aloude, Sinne maketh a people miserable: And there is no evill in the Citie, which the Lord hath not done. *Therefore these our sinnes of profaning the holy dayes of the Lord with daunces, revels and bacchanals, have procured us famine, and poverty, and pestilence, and sedition, and* ALL PLAGVES AND SCOVRGES. *And verily* (saith he) in another Sermon. *I vehemently feare, that if we proceed to celebrate the Bacchanals with mummeries, and maskes, and daunces, as we doe at other times, and to provoke God to wrath, with so many wicked Pastimes, our sinne will be growen to the full at last, and the anger of the Lord be so farre incensed, that he will utterly destroy us, as we see he hath destroyed many nations, for what I pray hath destroyed Grecia? But even that very thing which we doe? They were men exceedingly given to drunkennesses, feasting and* DAVNCING, (*and that upon sacred times*) *as may be knowne, by the Orations of Basill, and Chrisostome. But what hath God done? because they were addicted to these things, and especially to* DAVNCING, *he hath imposed such a severe tyrant* (*to wit the Turke*) *upon their necks, that they now groane under the yoke, and are prest with so heavy a burthen,* THAT THEY HAVE NEITHER TIME, NOR WILL TO DAVNCE OR CAPER. Thus *Bellarmine* to his greate admirers shame and refutation. If then this sinne of profaning the Lords day, by dauncing, Maygames, Ales, Pastimes, or unnecessary travel and labour, drawe downe Gods Plagues and vengeance upon whole Kingdomes and Churches, as these authors, (together with *Mr. Iohn Feild, in his declaration of the judgement of God, at Paris Garden*; and *Humphry Robarts in his complaint for the Reformation of divers vaine, and wicked abused exercises, practised on the Sabbath day, which tend to the*

hinderance of the Goſpell, and increaſe of many abominable vices: printed by Richard Iones, London 1580. together with M. Philip Stubs, in his Anatomie of abuſes, and M. Iohn Northbrooke in his Treatiſe where in dicing DAVNCING, *vaine playes and Enterludes, with other idle Paſtimes and exerciſes commonly uſed on the* SABBATH DAY, *are by the Word of God, and ancient Writers reprooved, printed for George Biſhop. London: 1579.*) moſt punctually teſtifie: and the *Practiſe of Piety dedicated to his Majeſty, and 39. times printed by publike authority reſolves:* no wonder if it hath lately cauſed God to unſheath his ſword of exemplarie juſtice upon theſe particular perſons, (that I ſpeake not of the whole Kingdome in generall now ſcourged with a freſh plague and lately a drought) whoſe tragicall examples I here preſent unto your view, to deterre all others from this Sinne. It is a true ſaying of *Cyprian*, *Prabentur cunctis Exempla, cum fuerint quibuſdam irrogata Supplicia. The Divine Puniſhments of a few are warnings to all*: God grant that theſe may be ſo to us. *Hee* (ſaith the ſame Father) *is over audacious, who ſtrives to paſſe over there, where he hath ſeene another to have fallen; hee is outragiouſly head-ſtronge, who is not ſtrucke with feare, when he beholds another periſh in that courſe; which he is running; he onely is a lover of his owne ſafety, who takes warning by the Deathes of others: and he alone is a prudent man, who is made wiſe by the Ruines of other men.* God of his mercie vouchſafe that the exemplarie deathes of theſe few here ſpecified (and of thouſands more in this time of mortality, occaſioned by this Sinne of Sabbath-breaking were as the former peſts; *Together with a Plague in Pope Pelagius the ſecond his time An. Domin.*

591. as *Petrus Bleſſenſis in his 20. Sermon de Litania majori, records* :) may prove life to many ; and the judgements on ſome, become remedies to cure all, who are ſicke of the ſelfeſame Sinne.

Amen.

Examples of Gods judgments
VPON
SABBATH-BREAKERS.

THese Examples of Gods judgements hereunder set downe, have fallen out within the space of lesse then two yeares last past, even since the Declaration for sports (tolerated on the Lords day) was published, and read by many Ministers in their congregations; for hereupon ill disposed people (being as dry fewell, to which fire being put, quickly flameth forth; or as waters, pent up and restrained being let loose, breake forth more furiously) were so incouraged, if not inraged, as taking liberty dispensed, thereby so provoked God, that his wrath in sundry places, hath broken out to the destruction of many, would to God to the instruction of any. And the judgements are so much the more remarkable, that so many in number, as here are observed, (besides many more, no doubt which have not come to our eares) should fall within so narrow a compasse of time, so thick, and that in so many places: as we read not of such a number

berof judgements in this kinde for this one ſin throughout the whole hiſtory of time, from the Apoſtles hitherto: So many there are of them, as, it were too heatheniſh to impute them to chance, & too much ſtupidity, and envy of Gods glorie, not to acknowledge the ſpeciall hand of God in them, upon ſuch tranſgreſſors of his owne ſacred day: And it were to be wiſhed, that all the examples in this kinde, within this compaſſe of time; were diligently collected and compiled into one Narration, for the further illuſtration of Gods glory, and for admonition to all Sabbath-breakers, who if they repent not, nor ſurceaſe from ſuch their profaneſſe, it may juſtly be feared, that the number of ſuch examples will be daily increaſed, till they make a heape for all the World, to ſtand amazed at. In the meane time, who ſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord: Pſal. 107. 43. As for the truth of them, I have good teſtimony under the hands of men, of ſufficient credit, for the moſt of them; and the reſt hath come to our eares by credible report. If it ſhall ſo fall out, that one or two, or ſo, ſhould proove otherwiſe, either for the ſubſtance, or circumſtance; let not the Reader blame me, who have uſed my beſt diligence to inquire out the certain truth of them all, and I am ſure the moſt of the examples are confirmed by witneſſes without all exception, and none of them is to me of any ſuſpected credit; So as here are no fained miracles, nor fabulous ſtories, nor ould Wives tales, for profane Scoffers to ieare at, and play upon, thereby to diſgrace and diſcredit all truthes in this kinde, as ſome of late have done (Hiſtory of the Sabbath. part. 2. chap. 7. pag. 223.) but theſe examples are ſuch, as will abide the

triall and ſearch of this preſent age, wherein are yet living ſo many both eare and eye witneſſe of them.

EXAMPLE. 19.

1634. A Miller at Churchdowne, neere Gloceſter, would needs (contrary to the admonitions both of his Miniſter in private, and generally in publicke, yea and that very day, and of other chriſtian friends) keepe a ſolemne Whitſon ale, for which he had made large preparation and proviſion, even of threeſcore dozen of cheeſcakes, with other things proportionable; in the Church-houſe, halfe a mile from his mille, his muſical inſtruments were ſett forth on the ſide of the Church-houſe, where the Miniſter and people were to paſſe to the Church to evening Prayer. When prayer & Sermon were ended, the Drumbe is ſtruck up, the peeces diſcharged, the Muſicians play, and the rowt fall a dauncing, till the evening; where they all with the Miller reſort to his mille; where that evening before they had ſupt, about 9. of the cloke on Whitſunday, a fire tooke ſuddainly in his houſe over their heads, and was ſo briefe and quicke, that it burnt downe his houſe and mille, and devoured with all the greateſt of all his other proviſion and houſholdſtuffe. This is confirmed by ſundry good teſtimonies.

EXAMPLE. 20.

1634. *Aprill.* 20. Richard Benfield an Apparitor in the pariſh of Hemſteed kept an Ale in the Church-houſe, joyning to the Church-yard with dauncing and revelling night and day without controule: pretending that the Biſhop would beare

beare him out) and not unlikely, becauſe at his complaint to the Biſhop of his Miniſter, for preaching againſt dauncing and Maypoles, he was ſuſpended for his labour) It happened that upon the Lords day at even, being the 20. day of Aprill, that his youngeſt Sonne was accuſed for ſtealing a purſe, and 20. Shillings in it, from a Butcher who lay drunke upon the board or table in the Churchhouſe, for which he was like to be hanged (the purſe being found about him.) Vpon the 21. day of the ſaid moneth, Benfield his eldeſt Sonne Richard went downe into Hempſteeds Peirſe, about ſome buſines, & his youngeſt brother with him, where they mett with a litle boy called Baker (that had beene a fiſhing) having ſome ſmall fiſhes in his hand. Benfields youngeſt Sonne would have taken theſe fiſhes from Baker, whereupon they fell together by the eares. The eldeſt brother Rich. Benfield went to helpe his yonger brother, being too weake for Baker. This Baker did ſweare a great oath that he would ſtabbe him, if he did meddle with him, upon which words Benfield fell upon Baker, gave him a boxe or two, and ranne away. Baker followed him with his knife in his hand, overtooke him, and thruſt his knife three inches deepe into his body, which wound prooved mortall, ſo that he never ſpake more words then theſe; oh Iack Baker hath killed me, and ſo fell downe. Two men being preſent there, tooke him up in their armes, brought him up into the Church-houſe alive, and ſo ſoone as they had put him out of their armes upon the Table, he groaned, and died.

Remarkable it is, that where the Father drew ale upon the Lordsday and ſo profaned it: In the ſame place, his Sonne the next day drew his laſt breath; for that the puniſhment inflicted was ſtamped with the reſemblance of the ſinne convicted.

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EXAMPLE. 21.

1634. At Baunton in Dorcetſhire ſome being at bowles on the Lords day, one flinging his bowle at his fellow-bowler, hit him on the eare, ſo as the bloud iſſued forth at the other eare, whereof he ſhortly died. The Murtherer fledd.

EXAMPLE. 22.

1634. One good man Paul neere Stoke in Dorcetſhire, rejoycinge much at the erection of a ſummer-pole, at a Pariſh cald Simſbury in Dorcetſhire, & ſaying before one his Neighbours, he would goe ſee it, though he went naked through a quickſet hedge: which is a cõmon proverb they uſe: Going with wood in his armes to caſt into the bonfire, where he lived, and uſing theſe words: Heaven and earth are full of thy glory, O Lord: he was preſently ſmitten by the Stroke of God, and within 2. or 3. dayes dyed, and his wife with him. Theſe two laſt examples are teſtifieth by a Miniſter in his letter to a brother Miniſter.

EXAMPLE. 3.

1634. A Mayd at Enfield neere London, hearing of the liberty, which was given by the booke, which was publiſhed for ſports, would needs goe daunce, with others on the Lords day, ſaying ſhee would goe daunce, ſolong as ſhee could ſtand on her leggs; ſhee daunced ſo long, that thereof within 2. or 3. dayes ſhee dyed.

EXAMPLE. 23.

In the edge of Eſſex neere Brinkley, two fellowes working in a chalke pitt, the one was boaſting to his fellow,

fellow, how he had angred his Miſtriſſe with ſtaying ſo late at their ſports the laſt ſunday night, but he ſayd he would anger her worſe the next Sunday. He had no ſooner ſayd this, but ſuddainly the earth fel downe upon him, and ſlew him out right, with the fall whereof his fellowes limbe was broken, who had been alſo partner with him in his jollity on the Lords day, eſcaping with his life, that he might tell the truth, that God might be glorified and that by this warning he might repent of his ſin and reforme ſuch his profaneſſe, and remaine as a pillar of ſalt, to ſeaſon others with feare by his example.

EXAMPLE. 24.

The laſt Spring a Miller hard by Wootton in Worceſterſhire, went on the Lordsday to a wake, whence returning home againe, the ſame day at night found his Mill and houſe all on a fier; this was teſtified by a Miniſter (in a Reply to another Miniſter) who was an eye witnes.

EXAMPLE. 25.

At Woolſton in the ſame Country, where the ſayd Miniſters father had beene Miniſter 40. yeares, and by Gods bleſſing upon his labours, had reformed things very well, yet upon the publication of this booke in printe, many of the inhabitants the ſpringe following, were imboldned to ſet up Maypoles, Morrice daunce, and a Whitſon ale, continuing their rude revelling a weeke together, with many affronts to their ancient and reverent Paſtor: but it pleaſed God, that not long after, a ſparke from a ſmithes ſhop, caught in that roome where

the ale was brewed, and though meanes were readyat hand, yetit could not be quenched, but fet the houſeon fire, and preſently flew to the barne in which their diſorder was, and burnt the ſame with 13. dwelling houſes more, moſt ofwhoſe inhabitants were actors or abetters in the ſame: This is teſtifieth by many.

EXAMPLE. 12.

At Topudle in Dorceſhiere, one Iohn Hooper aliàs Cole, upon the promulgation of the ſayd Booke, was let downe into a Well to cleanſe it, for to brew beere for a Whitſon ale, by Francis Laurence, aliàs Smith, and Stephen P pe Churchwardens, which Well was in the backe ſide of Richard Laurence aliàs Smith. Which Iohn Hooperfell from the rope into the Well, where he dyed.

EXAMPLE. 26.

Richard Iones ſon of Widdow Iones, Iul. 1634. not farre from Dorcheſter, being ſeverely admoniſhed by his Mother, when ſhee underſtood he had a purpoſe on ſaturday night, to goe on the Lords day with other companions to Stoake to play at a ſport, called fiues, but perſiſting in his reſolution, and going the next day, accordingly being the Lords day at Stoake, where he played at the ſaid ſport, at night returning home with his companions, W^m. Burges, W^m. Hill, Iohn Edwards, after they had there wel drunke, they fall firſt a juſtling one another in the way, then to boxes, and in the end Edwards ſtabbing Iones under the left ſide, he dyed thereof, the monday night following about ſeaven of the Clocke. Behold here a terrible example of diſobedience, to Gods holy commandements, not only the fourth, but the fifth alſo.

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EXAMPLE. 27.

At Ovendeane in Suſſex about 9. or 10. miles from Alfriſton, alias Aſon, one Iohn Arcold, of the age of one or two and twenty yeares, eldeſt ſonne to Iohn Arcold, a blackſmith dwelling in Aſon, with other younkars would needs fall a ringing of the bells on a Sabbath day, preſuming the Booke for Sports gave them full liberty ſo to doe. One of the Churchwardens Robert Kenward hindred them from their jangling; whereupon the ſaid Arcold, and his companions fell in ſome conteſtation with him, telling him that though he hindred them now, yet they would ring the next Sunday, whether he would or no. But the ſaid Iohn Arcold the ringleader before the next Sunday came, was ſtrucke with a ſickneſſe, in which he continued a fortnight or 3. weekes till he died, in which time Robbert Kenward the Churchwarden, repairing to him, and putting him in minde of his bold affronting of him, he ſeemed to be ſorry for it, and promiſed, if God would be pleaſed, to reſtore him againe to his health, he would never doe the like. God make his ſurviving companions, and all others, wiſe by his example.

EXAMPLE. 28.

At Walton upon Thames in Surrey, not farre from Oatlands, in the laſt great froſt 3. youngmen on the Lords day, after they had beene at the Church in the forenoone, where the Miniſter preſſing the words of his text, out of 2. Cor. 5. 10. that we muſt all appeare 1634.

before the judgement ſeat of Chriſt &c. they the while whiſpering one to another, as they ſate. In the afternoone they went together over the Thames, upon the Ice, unto a houſe of diſorder, and gameing, where they ſpent the reſt of the Lords day, and part of the night alſo in revelling, one of them in a Tauerne merrily diſcourſing the next day of his Sabbath-acts, and voyage over the Ice; but on the Tewſday next after, theſe three returning home wards, and attempting to paſſe again over the yce, they all ſanke downe to the bottome as ſtones, whereof one only of them was miraculouſly preſerved, but the other two were drowned. Rejoyce, O younge man, in thy youth, and let thy hart cheare thee in the dayes of thy youth, and walke in the wayes of thy hart, and in the ſight of thine eyes: But know thou, that for all theſe things God will bringe thee unto judgement.

Eccl. 11. 9.

EXAMPLE. 29.

In the yeare of our Lord 1633. Octob. 26. after the booke for ſports was known to be publiſhed in print, David Price a Welſhman, ſervant to one Thomas Hill, a knowne Graſier of that Country, coming to Banbury with his drove on Satturday night, declared his purpoſe of driving them the next day, early in the morning being the Sabbath or Lords day: his Hoſt where he lodged, diſſwaded him, becauſe it was the Sabbath day, and told him that he would certainly be ſtopped, and made to pay for it according to the Statute. Hee anſwered that he would drive them, and let me ſee (ſaith hee) who will hinder me. So in the morning two other accompaning him, he went to fetch the Cattell out of the ground,

ground, one that knew him, mett him at the Townes end (not yet ont of the Towne) and admoniſhed him, ſaying, What, David, to day, to day? he made no anſwere, but went onward, and though for any thing, that appeared to any other, or that himſelfe complained of, he was then in good health, as ever he was, yet within little more then a ſtones caſt of the Towne, he fell downe dead ſuddainly, and was burried in Banbury Church-yard the next day after; None could diſcerne, any ſenſible or evident cauſe of ſo ſuddaine a ſurprizall; and himſelfe gave no ſigne of any paine, weakeneſſe, or illneſſe, till the inſtant time that he gave up the ghoſt.

EXAMPLE. (5.)

On Ian. 25. 1634. being the Lords day, in the time of the laſt great Froſt 14. younge men preſuming to play at football upon the yce on the river Trent, neere to Ganiſborrow, comming alltogether in a ſcuffle, the yce ſuddainly brake, and they were all drowned.

EXAMPLE. 30.

At Wicks a Towne betwixt Colcheſter and Harwich in Eſſex, upon Whitſunday laſt in the afternoone two fellowes meeting at the football, the one killed the other.

EXAMPLE. 31.

At Oxford this laſt Sommer on the Sabbathday, one Bally Hawkes a Butcher, would needs goe into his feild with an hatchet and ſhowell to mend his ditch: his Wife diſſwaded him what ſhee could, being the Sab-

bath day, but he said he would goe and make an end of his worke, which he did, for suddainly he was struck dead in his ditch, and so made an end of his worke, and his life together.

EXAMPLE. 32.

Also at Oxford a carpenter undertaking to mend a Stage in S. Iohns Colleidge on the Satturday night, for the finishing wherof he must of necessity spent some part of the Lords day morning, that the Stage might be ready against the Munday following, he that night fell backward from the Stage, being not farre from the ground, and brake his neck, and so ended his life in a fearefull Tragedy.

EXAMPLE. 33.

At Iuye Hinckley a mile from Oxford (about the time when May-poles are sett up) on the Lords day after evening Prayer, when most of the Towne were at the May-pole, one Iohn Cooper, servant to master Tinmore of the said Towne, going along the street, a Mayd out of a windowe in Iohn Nicols his house, not farre from the May-pole, called him to come in thither; where also was another Mayd, and a young man named Christopher younge, servant to Master Willis of the sayd Towne; Iohn Cooper at first refused to come to them, but the mayd earnestly intreating him, he yeilded to her, and being come in, sate downe by the other two, where having sate a while, the foresaid Christopher younge spied a Gun over the chimney, which he supposing not to be charged, fondly tooke downe, and fell a tampea-

tampearing with it, and firſt levelled at the mayds, and after held it up againſt Iohn Cooper, as he ſate, and unwittingly lifting up the Cocke, it ſtrucke fire, and the peece diſcharged, and ſhot the ſaid Iohn Cooper through the ſhoulder, ſo that he dyed preſently, being heard only to ſay, O Lord.

EXAMPLE. (6.)

At Dover the very ſame Lords day, that the booke was read, one in S. Iames Pariſh that played on a kitt, went and played, and thereby calld together a ſort of wenches and young men: But he was thereupon that very day ſtruck by divine hand, ſo as within two dayes he dyed. 1635.

EXAMPLE. 34.

A young man neere Bow, going to ſwimme in the river on Eſſex ſide, on the Lords day in the afternoone, was drowned.

EXAMPLE. 35.

Two boyes of S. Albons, going to Verolanes Ponds, a mile off to ſwimme on the Lords day, Iuly 19. one of them was drowned, and the other hardly eſcaped.

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EXAMPLE. 36.

At Ramſey in Suffolke, a tall man on the Lords day going with others to ſwimme, and being advertized and warned of a hole in the water; he ſware that there was no place there could drowne him, but by and by on a ſuddaine he was miſſing, being now under water, and ſo drowned.

EXAMPLE. 37.

On September 13. 1635. being the Lords day, two young men of the Pariſh of S. Dunſtans in the Weſt, London, going to ſwimme, were both drowned.

EXAMPLE. (7.)

At Thurlow in Suffolke, one making a Feaſt to his freinds on the Sabbath day, for joy of the publiſhing of the Booke for ſports, was the next day preſſed to death, by the ſuddaine fall of a faggot ſtack.

EXAMPLE. 38.

At Twiford in Buckinghamſhire, a fellow playing at cudgels on the Lords day (or as ſome ſay, upon a revell day) receaved a hurt in the face, whereof he dyed the next weeke.

EXAMPLE. 39.

At Lemſter, one Maſter Powel, Ian. 1634. on the Lords day ſerving a writt of *ſub pœna* (and that of purpoſe on that day as is credibly reported) upon one Maſter

Master Shuit a Gentleman, this he did in the Church-yard, so soone as they were come out of the Church: Master Shuit thereupon told him, I thought you had beene an honester man then so, to doe this upon this day; he replyed, I hope I am never a whit the more dishoneſt, or leſſe holy for that: having spoken this, he suddainly fell downe dead, and spoke not a word more, his wife seeing this, was suddainly struck with sickneſſe.

EXAMPLE. 40.

A fellow in Sommerſetshire being to make a tente upon the Lords day, for a faire that was to be kept upon the Munday following, sayd to one on the Satturday, that they would reare it to morrow, so the next day which was the Lords day, being drunk, he dyed the same day roaring.

EXAMPLE. 43.

At Glaſſenbury in Sommerſetshire, at the ſetting up of a May-pole, it miſcarrying fell upon a child, & slew it, and it is reported that it was the Churchwardens child, who was the cheefe stickler in the buſineſſe. Also when the May-pole in the same Towne, was againe the second time a setting up, a fire tooke in the Towne, so as all the people about the May-pole were forced to leave it, and to runne to the quenching of the fire.

EXAMPLE. 44.

A May-Lord of miſrule, not farre from thence became madd upon it.

EXAMPLE. 45.

Alſo at Batterſey neere London, the laſt yeare a notable example of Gods judgement befell a fidler, the youth of the town of both ſexes, being aſſembled ſolemnly to ſet up a garland upon their may-pole, and having gott a Taber and Pipe for the purpoſe, he with the pipe in his mouth, fell down dead and never ſpake word.

EXAMPLE. 41.

At Corſham in Wiltſhire in the Whitſunweeke, at a whitſon-ale, one Marke Hulbert, a luſty young man, undertaking to act the fooles part, was ſo extreamly drunke and hurt with falls taken in the time of his drunkeneſſe, that ſhortly he tooke his bed, where he lay very loathſomly, in moſt grieuous paine, until the ſixth day of Iune, being the Lordsday, on which he dyed at 4. of the clocke in the afternoone (the uſuall time for youth to take their liberty) and was burried the ſame day before 9. of the clocke, & yet he burſt, before he was layd into his grave. See Iob. 31. 3.

EXAMPLE. 46.

On May 31. 1635. being the Lords day, one Richard Clerke (an apprentiſe unto Timothy Denorell ſhoomaker of Sherſton in the Country of Wiltſhire, within 3. miles of Tedbury,) being drunke at the Church-houſe in the ſame Pariſh, told Henry Larrum of the ſame Pariſh, that was then in the ſam e place drunke likewiſe with the Church-

houſe

houſe ale, that he the ſaid Richard, would either hange himſelfe, or drowne himſelfe, demanding of the ſayd Henry which of the two was beſt; unto whom he replyed, that he hoped he would do neither; on the day following, being munday in the morning, the ſaid Richard Clerke was ſeene to goe through the ſtreat, without a bande, as if he had beene going about his maſters buſineſſe, and putting on his band without the Towne, he gott up into the middle of a tree, and there did hang himſelfe. A miſerable effect of carnall liberty and profane meetings on the Lords day.

EXAMPLE. 47.

The 31. May 1635. the booke of recreation was read in the Pariſh Church of Alvelye in Comit. Salop, in the afternoone, after all divine exerciſes publicke ended, there fell out a bloody fight betwixt 3. of Alvelye above ſaid, and one of Envield of the Country of Stafford neere Adjacent, in ſo much that the man of Envield was ſore wounded, and had his jaw-bone broken, ſo that he could not eate his meat for the ſuſtaining of nature; In his extremity he layd his death to the charge of the other 3. The Churchwardens of the Pariſh of Alvelye above ſaid, preſented theſe 4. for profaning of the Sabbath to my Lord his grace of Canterbury (to uſe the words of the relation) being the time of his metropoliticall viſitation, ſince which time two of the parties fledd; the third was committed to priſon in Shewſbury, and was the next aſſiſes to come to his anſwere.

EXAMPLE. 48.

In March, betwixt 1634. and 1635. at Billericay in Eſſex, one Theophilus Peaſe, the Miniſters ſonne of that towne, went to ring the bells on the Sabbath day, whom the Churchwardens for that time hindered; But againſt the next Sabbath, he gathered a company together, ſaying he would ringe in diſpite of the Churchwardens. While he was a ringing, he was taken with a giddineſſe like one drunke, and ſo ſickned, and about three dayes after dyed.

EXAMPLE. 49.

Anno 1635. Ianuarie or there about in Chicheſter Dioceſſe, one Thomas Perkin, a willfull and uſuall profaner of Gods Sabbath in Hailing South, being ringing on a Sabbath day, the rope tooke him up, and flinging him about 8. foot high, he fell downe on his head, and was taken up dead, and ſo remained long, but life at laſt was gotten into him, yet the bruiſe in his head is ſo great and dangerous as death is expected, and little hope of life remaineth.

EXAMPLE. 50.

At Craies, two miles from Billerikey, a ſervant of Maſter Holdſworth Miniſter there, ringing on the Sabbath, his Maſter ſent to forbid him: but he would ring ſtill, and before he had done ringing, he was ſtrucke ſicke, and a while after dyed. This was a little after the booke for ſports was publikely read in the Church.

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EXAMPLE. 51.

In Iune 1635. on the Lords day, the Tapſter and Chamberlaine of the Queenes head in Southwarke, ridd into Kent to be merry, and having drunke liberally, riding homewards, the one of them fell from his horſe, and broke his necke.

EXAMPLE. 52.

Alſo in Iune 1635. and as ſome report the very ſame Lords day, in Southwarke at the red lion, neere S. Georges Church, in the afternoone, a man with another ſate drinking ſo longe, that the other about ſixe of the clocke departing, fell a ſleepe ſo, that he never awaked againe.

EXAMPLE. (8.)

At Hellingſby 5. or 6. miles from Aſon in Suſſex, the booke being read on the Lords day, in the Church by the Miniſter, on the next day being Munday, an honeſt man, one Tomkins being on his way, a neighbour overtakes him, and ſcoffingly askes him, if he would goe daunce with him the next Sunday; to whom the man aſwered, take heed that thou be not dauncing in hell before that day come, or before it be longe; By the next weeke Gods hand fell on this Scoffer, that himſelfe and two more of his family dyed.

EXAMPLE. 53.

In the moneth of Iuly 1634. one Maſter Quince

the Chirurgiõ of the Tower of London, having an horſe to ſell, & meeting with a chapman, went to Coleman-ſtreet, where the horſe was kept, to ſee and contract for him, on the Lords day in the afternoone; the horſe being ſadled, M. Quince gets upon his back, to ſhew his chapman how well he would pace; which done, as he was a lighting of his backe, his foote, which lighted on the ground ſlipped, the other foote hung in the ſtirrup, ſo as he fell to the ground, and with the fall brake his thighbone ſhort off, ſo that he was carried from the place to an houſe neere adjoyning, where he lay in great paine, and agonye for 8: weekes ſpace or more, allmoſt deſpairing of his life, and never ſtirring out of his bedde: at laſt it pleaſed God, by degrees to recover and reſtore him to the uſe of his legge againe, he having little uſe of it, (& that with great paine) for halfe a yeares ſpace and more. His ſonne had diſſwaded him from riding, becauſe it was the Lords day; and himſelf hath ſince acknowledged it a juſt judgement of God upon him for profaning that ſacred time, which hath made him more carefully to frequent the Church, and to avoyd the profanation of the Lords day ever ſince. This the party himſelfe, and moſt of the Tower can teſtify.

EXAMPLE. (9.)

On February 9. 1634. being the Lords day, an Apothecaries man in Limeſtreat London, rid to Barnet with another companion, to make merry, who returning home drunke, neere highe gate, met a Tinker, and offring him ſome abuſe, the Tinker ſtrikes one of their horſes, whereat the one bid the other run him through; who drawing his rapier, ran the Tinker through the breaſt,

breaſt, that he fell downe dead: therupon being by and by apprehended, and confeſſing the fact, they were both ſent to Newgate.

EXAMPLE. 10.

At Thorneton neere Weſtcheſter, the people there, upon the firſt publiſhing of the booke prepared for a ſolemne ſummer-ale. The bringing in of their *Lady flora* ſhould have been guarded with a Marſhall troope: the luſtieſt wench, and ſtouteſt young man in the towne were choſen to be the purveyors for cakes, and for ribbons for favours, the ſolemnity was to be on the munday, but the preparation on the Lords day; this luſty tall mayd, on the ſatturday before went to the mill, to fetch home the meale for cakes on her head, ſhee being ſtronge and able for the purpoſe: but in the way, paſſing by a hedge, ſhee was ſuddainly ſtruck by a divine ſtroke, and fell into the ditch, where ſhee was found dead; ſhee was ſuffered to lye abroad in that pickle all the Lords day, til munday morning, when the Coroner being ſend for, ſhee was thence carried to her grave immediately, where all her ſolemnity was burried with her, & all her vaine thoughts in that very day, wherein the great ſolemnity ſhould have been. And ſee what a good effect this wrought in the whole towne; Firſt, all their mirth was turned into mourning, no ſummer ale kept, and beſides that, they being moved by the dreadfull ſtroke of God, tooke their may-pole downe, which they had before ſett up, and never after would preſume to ſet it up againe, or to have any more ſummer-ales, or may-games. God grant they continue in their ſober mindes, and that all other would learne to be wiſe by their example. 1634.

EXAMPLE. 11.

1634. In Yorkſhire at a Wake, in the Pariſh of Otley at Baildon, on the Lords day, two of them ſitting at drinke, late in the night, fell out and being parted, the one a little after finding his fellow, ſitting by the fire with his backe towards him, comes behinde him, and with a hatchet chines him downe the backe, ſo as his bowells fell out; the murtherer flying immediately, and being hotly purſued, lept into a river, and ſo drowned himſelfe. O fearefull fruits of carnall liberty!

EXAMPLE. 18.

One in Glocesterſhire being very forward to advance a ſolemne ſommer-meeting, wherein his ſonne was to be a cheefe ſtickler, went himſelfe in great jollity to ſee it, and there beholding it, he fell downe ſuddainly, and ſo dyed.

EXAMPLE. 12.

1635. One at Ham neere Kingſton, being a ſcoffer of all goodneſſe, and a common profaner of the Sabbath, going abroad to ſee his grounds on the Lords day, and finding ſome neighbours cattell to have broken in, he runnes to drive them out, and that with ſuch eagerneſſe, that he fell downe dead inſtantly upon the place.

EXAMPLE. 13.

One Wright at Kingſton, being a ſcoffer of Religion, and rejoycing much at the ſuſpending of his Mini-

Minister, and others, for not reading the booke of sports in their Churches, saying, hee hoped to see them allso served shortly: was within a day or two after struck with a dead Palsy, all over the one side, and with blindnesse and dumnesse, that he could neither goe, see, nor speake, and so lay in a miserable manner for a fortnight, and then dyed.

EXAMPLE. 14.

In Moorefields neere London, sundry youths playing at Catt on the Lords day, two of them fell out, and the one hitting the other under the eare with his catt, he therewith fell downe for dead in the place, the other was sent to prison: but the dead for the time, by Gods mercy recovering, the prisoner was released; which may be a warning both to them, and all other youth, to take heed how they so profane the Lords day. 1635.

EXAMPLE. 1.

A woman about Northampton, the same day that shee heard the booke for sports read, went immediately, and having 3. pence in her purse, hired a fellow to goe to the next Towne to fetch a Minstrell, who comming, shee with others fell a dauncing, which continued within night; at which time shee was got with child, which at the birth shee murthering, was detected and apprehended, and being convented before the justice, shee confessed it, and with all told the occasion of it, saying it was her falling to sport on the Sabbath, upon the reading of

the booke, ſo as for this treble ſinful act, her preſumtuous profaning of the Sabbath: which brought her adultery & that murther. Shee was according to the Law, both of God and man, put to death, much ſinne and miſery followeth upon ſabbath-breaking.

EXAMPLE. 2.

Alſo at Northampton, in the laſt Eaſter aſſiſes, there was a youngman who formerly, by ſeeing the example of good people, in the due ſanctification of the Lords day or Sabbath, had begun to reforme his former looſe kind of life, and to frame his converſation, according to Gods word, and that in the well keeping of the Sabbath, abſtaining therein from ſports and paſtimes, and ſpending the whole day in the publike and private duties of it; but when once he heard of the publiſhing of the booke for ſports, and paſtimes, he fell backe againe to his former wallowing, and being taken as he was picking a pocket, when the Iudges weare in the Church, upon examination confeſſed what he had formerly beene, and how he had been reformed, and that upon the publiſhing of the ſayd booke, he was incouraged to run riot a freſh, by which meanes he fell into this impiety and iniquity, for the which he ſuffered death.

EXAMPLE. 15.

Aprill 1°. 1635. being Satturday, one travelling with three others from London to Maydenhead, he (the

(the reſt ſpending the Sabbath there) would travell on his way, the next day being the Lords day, contrary both to Gods commandement, and alſo of the Lady whom he ſerved: who had given him ſtrict charge; to obſerve the Sabbath, and not to travell on it. He rode in the morning to Henley, and there heard the Sermon, after that he fell to travail in the afternoone, but as he went in the way, leading his horſe in his hand gently downe a plaine deſcent, and even way, his horſe ſuddainly fell, and broke both his fore leggs, the man ſore agaſt at this not more ſuddaine, then ſtrange diſaſter, which he could not but attribute to the immediate hand of God, and being paſt all hope of recovery was forced himſelfe to knocke his horſe in the head, and ſo to leave him; and being the next day overtaken at Abington by his company, whom he had left the day before, and they asking him how it fell out, he was no further on his way, he ſmote his breaſt, and told them how it had befallen him in the way, ſaying that he had heard many a good Sermon, yet none of them or any thing elſe did ſo worke upon his conſcience, as this thing did; and that this example ſhould be a warning unto him for ever travailing on the Sabbathday againe. This is teſtified under the handsof thoſe 3. which had travailed with him, and overtooke him.

EXAMPLE. 16.

At Dartmouth 1634. upon the comming forth and publiſhing of the booke for ſports, a company of younkers on May-day morning before day, went into the Country, to fetch home a Maypole with Drum and Trumpett; whereat the neigh-

bouring inhabitants were affrighted ſuppoſing ſome enemies had landed to ſacke them, the Pole being thus brought home and ſet up, they began to drinke healthes about it, and to it, till they could not ſtand ſo ſteady as the pole did, whereupon the Major and Iuſtice bound the ringleaders over to the Seſſions, whereupon theſe complaining to the Archbiſhops Vicar Generall, then in his viſitation he prohibited the juſtices to proceed againſt them in regard of the Kings booke. But the juſtices acquainted him, they did it for their diſorder, in tranſgreſſing the bounds of the booke, hereupon theſe libertines ſcorning at Authority, one of them fell ſuddainly into a † Conſumption, whereof he ſhortly after dyed; now allthough this revelling was not on the Lords day, yet being upon any other day and eſpecially May-day, the May-pole ſet up thereon, giving occaſion to the profanation of the Lords day the whole yeare after it was ſufficient to provoke God, to ſend plagues and judgements among them.

† *Deut.* 28. 22.

EXAMPLE. 17.

In the ſame yeare 1634. and in the ſame Shire, one Edward Amerideth a Gentleman, having bene pained in his feet, and being upon his recovery, whereupon one ſayd unto him, he was glad to ſee him ſo nimble. Amerideth replyed, that he doubted not, but to daunce about the May-pole the next Lords day: But behold the hand of the Lord, for before he moved out of that place, he was ſmitten with ſuch a feebleneſſe of hart, and dizſines in his head, that deſiring helpe to carry him to an houſe, he dyed

dyed before the Lords day came; ſo fearefull it is to fall into the hands of the living God.

EXAMPLE. 54.

Many more examples might here be added, not only ſuch as have fallen out within theſe two yeares laſt paſt, ſince the ſayd booke was publiſhed by the Miniſters in their Churches, but alſo, ſince the booke was firſt of all printed and publiſhed, the very bruite whereof, without being read by Miniſters, was enough, and to much to imbolden youth to take their liberty in profaning the Lords day, but for the preſent, I will add but one more. At Chidlington upon the edge of Hertfordſhire, not farre from Hitchin, a company of fellowes upon a holy day being to play a match at foot ball, one of them was tolling the bell, to aſſemble the reſt, ſome being come into the Church the randevoze of their meeting, ſuddainly it thundering was ſeene a blacke ball come tumbling downe a hill neere by: which tooke its courſe directly into the Church, there it flew into the bell free and firſt ſlew him, that tolled the bell, then it fluſtered about the Church and hurted divers of them, and at laſt burſting; left a filthy ſtinke like to that of brimſtone, and ſo left a terror to all ſuch ſpend thrifts of precious time, and eſpecially ſuch as is dedicated to ſacred uſes, who ſo is wiſe and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord. Pſal. 107. 43.

EXAMPLE. 4.

1634. Vpon May day laſt, being the Lords day, a mayd of the Miniſter of the Pariſh, Cripplegate, London, was married to a Widower having 3. children, the youngeſt being at Nurce in the Country; upon this day they kept their feaſt in the Church-houſe joyning to the Church, where they ſpent all the afternoone in dauncing: but within one weeke after, the Plague began in that Pariſh in the new married mans houſe, where within a moneth it tooke away the man and his wife, and his two children that were in the houſe. And thus was the Plague brought firſt into that Pariſh this yeare.

To this we will adde another example, becauſe it fell within the ſame moneth, in the ſame city. A Miniſter, Rector of a Church in London, on the ſaturday would goe with two of his neighbours, boon companions, to be joviall the next day, being the Lords day, they conditioning that he ſhould beſtow a Sermon upon them. They on the Lords day, being now in the country, ſpent the forenoone idly: in the afternoone they goe to viſit another London Miniſter, who had another benefice there inthe Country; he puts his brother to preach: which done invites him, with his companions, to a bottle of Sacke. They drank ſo long, that the two neighbours tongues began to faile them. Home to their lodging within a few miles they betake them. That night their Miniſter could not ſleepe; and raiſing early to walke abroad, he returned with ſuch a coldneſſe upon him, that he looked, and felt like cold pale death; the two neighbours much diſmayd, and with much adoe get him home to Lon-

London, where in that caſe continuing, he dyeth before the next Sabbath day.

EXAMPLE. 55.

Vpon May-Eve Thomas Troe of Gloceſter, Carpenter in the Pariſh of S. Michaell, ſome comming unto him, and asking him, whether he would goe with them to fetch the May-pole, he ſwore by the Lords woundes, that he would, though he never went more. Now while he was working on the May-pole on May day morning, before he had finiſhed his worke, the Lord ſmote him with ſuch a lameneſſe and ſwelling in all his limbes, that he could neither goe, nor lift his hands to his mouth, to feed himſelfe, but kept his bed for halfe a yeare together and ſtill goes lame to this day; May 4. 1636. 1634.

EXAMPLE. 56.

About a yeare ſince 1635. in Aſhton under the Hill, in the Pariſh of Beckford, in the Country of Gloceſter, the Miniſter there Maſter Blackwell, having occaſion in his Sermon in the afternoone on the Lords-day to reproove the profaning of that day by ſports &c. as ſoone as the Sermon was done, a youngman of that place uſed theſe words, Now Maſter Blackwell hath done, we'le begin; and ſo taking the Cudgells, playes with them; and at the ſecond or third bout, he received a thruſt in one of his eyes, that thruſt it quite out, ſo as it hanged by, and could never recover it againe.

Theſe

THeſe Examples of divine juſtice, ſo notorious, ſo remarkableboth for number and variety, having fallen out in ſo narrow a compaſſe of time, and ſo diſperſed over the whole Land, as every particular place, and country might take ſpeciall notice thereof: if they will not take, and make impreſſion in our ſtony hearts, to moove us to ſpeedy repentance (as for many other enormities, and crying ſins, ſo in ſpeciall) for this our ringleading ſinne of the heatheniſh profanation of the Sabbath, or Lords day: what plea can we make for our ſelves, why the Lord of the Sabbath, ſhould not ſend ſome univerſall, epidemicall ſweeping calamity uponthe land, ſparing neither ſmall nor great? And now, that the plague and peſtilence begins to breake forth, and ſpreeds itſelfe much amongſt us, the Lord ſhooting theſe his terrible venemous arrowes, from which not even Princes nor Prelates palaces can ſecure themſelves, from becoming his butts and marks: What can we more impute it unto, as the cauſe thereof, then to this grand ſinne, of the profanation of the Sabbath or Lords day, occaſioned ſo much the more by the publiſhing of the late booke for ſports, and that, by the Miniſters themſelves? For was it not the judgement and confeſſion of King Iames of famous memory, and of the whole ſtate and Kingdome in an exhortation publiſhed in that great plague, beginning with his raigne, 1603, where are theſe words: TheLords Sabbath is not kept holy, but polluted &c. and therefore the cauſe is apparent, why the plague is broken in amongſt us? And was not the ſame exhortation afterwards republiſhed by our gracious King Charles (whom God long preſerve a religious and righteous Governour over

over us) in the first yeare of his raigne, with the approbation of the whole Parliament, where the same is acknowledged of that other great Plague, in the beginning of his Raigne 1625. namely, that one principall & speciall cause thereof, was *the not keeping holy, but polluting the Lords day*? And if this were a principall cause of those great plagues then, why not of this which now we suffer? yea what Plague upon plagues may we not justly expect to breake forth upon us in these dayes, wherein we have increased & surpassed our fathers sins, and that in such a height, as they reach up to heaven, to pull downe flames and flakes of vengeance upon our heads. And so much the more, sith upon the publishing of the said booke, so manyfold mischiefes have attended and followed, as never any age since Christ, much lesse such a Christian state as we professe to be, hath seene, or ever heard the like. For besides the open violation of Gods holy commandement, the 4. Morall, acknowledged in our ‡ Homily to be the ground of our Christian Sabbath day (as it is there, no lesse then 8. severall times distinctly stiled; as also in another * Homily twice, which by the way makes me wonder at the audacious insolence, & arrogant ignorance of some new Masters in these dayes, and in particular of Dr. Poch. in his *Sunday no Sabbath*, who is not ashamed to avouch with open mouth, that the name of Sabbath was never given to the Lords day, untill it was brought in by Iohn Knox, & others of the Puritan faction in the yeare 1554. What saith he then to the Homilies of our Church, which were set forth in K. Edw. 6. his Raigne, and so I am sure before 1554. by 3. or 4. yeares; now these (to omitt innumerable testimonies more, both out of ancient Fathers, and the Prelates of this Land; too large to

‡ *Homily of the time and place of Prayer. Part. 1. pag. 124. 125. 126.*

* *Hom. against Rebellion part. 3. pag. 292.*

be comprehended in a Parentheſis, being now to furniſh a pretty Treatiſe) theſe our Homilies (I ſay) ſo frequently and clearly called the Lords day the Sabbath day, before Iohn Knox called it ſo, 1554. And the ſame Homilies being ſet forth a freſh by Queene Elizabeth, 1562. will Dr. P. dare to charge the learned and pious compilers of them, a pack of Puritans, or (as * ſome other) NOVELL SABBATARIANS? But this by the way) by which violation (I ſay) of the Sabbath or Lords day, God is intolerably diſhonoured, and his Religion diſgraced through outragious libertiniſme: What an invention of Antichriſtian tyranny hath broken in at the opening of this great ſluice? What havock is made in our Church by ſundry of the Hierarchy in ſuſpending godly Miniſters, depriving them of their liberty, livelyhood, and Freeholds, againſt all Lawes of God and man, ſo as they, their wives and children are expoſed to beggery and all miſery, and their flocks to be devoured of the wolves, and to become a prey to that roaring Lion; and all this, becauſe they dare not offer violence to their conſciences, in doing that, which ſhould diſhonour God, indanger their owne, and their peoples ſoules, abaſe before God and man the authority and dignity to their Miniſtry, condemne the innocent people of God, and call the wicked righteous, teach inferiours rebellion to their Superiours, and in a word haſten the pulling downe of vengeance from heaven upon the Land? O ye heavens, ſtand amazed at this ſight! Tell it not in Gath, nor publiſh it in the Streets of Aſkelon, leaſt the daughters of the Philiſtims rejoyce, leaſt the daughters of the uncircumciſed triumph. What could the Pope have done more, then ſome of our Prelates have done in this kind, for the darkening of the glory

* *Doctor Wh. Bp. of Ely.*

glory of Christs Kingdome, and for the setting up of Antichrists throne againe in this Land? But our Lord sayth, Ye shall know them by their fruits. Besides, what impudency and impiety hath broken out from sundry aëry and ambitious spirits, who have dared in their late published bookes upon bookes, to belch out their blasphemies against God, and the power, purity, and profession of the Religion established amongst us for so many yeares. Nor only is the floodgate of all profaneneſſe and impiety broken up, in the violation of the 4. commandement, but of the 5. also, when as, by occasion of the publishing of the sayd booke (which inhibits Magistrates and superiours, to restraine or punish youth for taking such liberty on the Lords day, as the booke alloweth, and which all other books, writings, monuments of Fathers, Councells, Kings, Emperours, Divines ancient and moderne, Protestants and Papists, have universally with one vote and voyce cryed downe, till now but yesterday a new generation of Maleferiati hath risen up, outdaring and defining the whole world, and God himselfe) inferiour persons exalt themselves in high contempt against their Superiours, as the common vulgar against the Magistrate and Minister, servants against their Masters, children against their Parents, and wanton wives against their husbands, which hath caused such outcryes and complaints of masters, for their servants unbridled and uncontrowled outrage on the Lords day; which must also in-jure them with pride and presumption of spirit the whole weeke after, and so their whole life, while like untamed colts they have thus learned to take the bitt betweene their teeth, and so to runne a gallop into all excesse of riot.

So as if the booke be not all the ſooner called in, and the authors of thoſe late books againſt the ſanctification of the Lords day condignly puniſhed; and a ſpeedy reformation hereof ſet on foot: how can we looke for a ſtay of the plague untill the Land be conſumed? Now the Lord make us wiſe, to lay theſe things to heart, leaſt he teare in peeces, and there be none to deliver. For as never any Chriſtian Church hath produced ſuch monſtrous impieties: ſo never any Church hath bene the theater of ſuch tragicall examples of divine wrath, as our Land is like to be, if we ſpeedily repent not. Vnleſſe therefore we repent, we ſhall all likewiſe periſh, as theſe examples have done before us.

Now for theſe ſo many, ſo markable examples of Gods judgements inflicted upon the violaters and profaners of the Lords day, and that in ſo ſhort a time, even ſince the booke for ſuch ſports was publiſhed, we may thus argue and conclude.

That, for which the Lord inflicteth and executed ſo many notorious and ſevere judgements, muſt needs be a notorious and hainous ſin, and ſo a breach of his holy commandement.

But for the violation and profanation of the Lords day by ſports and paſtimes, or by ſervile works, the Lord inflicteth and executeth many notorious and ſevere judgements, as of late we have ſeene. Erg. the violation & profanation of the Lords day is a notorious and heinous ſin, and ſo a breach of Gods holy commandement.

The Major Propoſition is a Maxime in Divinity. God puniſheth no man, but for ſin: and ſin is a tranſgreſſion of Gods law: 1. Ioh. 3. 4. For the Minor propoſition, it is ſo cleare, as it cannot be denied, except men will be ſenſe-

leſſe

leſſe and blind Atheiſts But they that feareGod, ſhall declare the worke of God, for they ſhall wiſely conſider of his doing; as Pſ. 64. 9. Now if the violation or profanation of the Lords day be a ſin, and ſo a tranſgreſſion of Gods holy commandement: then of what holyc cõmandement, but of the 4. And if of the 4. then the holy keeping of the Lords day for the Chriſtian Sabbath, is grounded upon the 4. commandement, and cõmanded in it, as God hath abundantly teſtified by his many remarkable judgments, even within this two yeares, as hath bene ſhewed.

Ob. But here ſome may object: God may puniſh men for the breach of humaine ordinances, which are not the expreſſe commandements of God. So in this inſtance, God may puniſh the violation or profanatiõ of the Lords day by ſuch ſportes, or wakes, as being a breach of a humaine ordinance, or Eccleſiaſticall inſtitution.

Anſw. I anſwere it is true, all humaine ordinances, being not againſt Gods word, are to be obſerved for conſcience ſake of Gods commandement, commanding ſubjection to all ordinances of men for the Lords ſake.

And if it were a humaine ordinance, to dedicate this day of holy reſt to God by a perpetuall vow and Decree: then the greater is their ſin, that devoure that which is ſanctified, and after the vow make inquiry, how it may be violated. So as they ly under the wrath of God, for ſo doing, and are lyable to the like judgements, without repentance.

THE EPILOGVE.

THus have I presented you with a large scene of late severall examples of Gods judgements upon Sabbath-breakers, and such (a) disorderly people, *who have bene so presumptuous as to profane the Lords owne sacred day, against the monitions of Gods faithfull Ministers, with unnecessary labour, vaine sports and idle pastimes. To which I might annex many ancient Precedents of like nature which I pretermit, onley one excepted, which is remarkable.* In the yeare of our Lord 1583. in the famous Metropolis of this our Land, the City of London, two Citizens the one leaving his wife, the other her husband, and committing adultery together on the Lords-day, it pleased God to strike them dead with fire from heaven, whilst they were in in the very act of uncleannes, their bodies being left dead in the place halfe burnt up, sending out a moist loathsome savour, for a spectacle of Gods avenging justice unto others, to teach them both to shun the sin of adultery and of Sabbath-breaking too, *and to take heed how they commit any sin or wickednesse at any time and especially on Gods sacred day, or how they follow daun-cing, may-games, morisdaunces, ales, and such lascivious pas-times,* (b) which commoly end in whoredome, adultery as being strong allurements thereunto, *this judgment was so famous and remarkable, that* Laurentius Bayenlinke, *a fo-raine Historian, in his* Opus Chronologicum orbis universi Antwerp. 1611. p. 110. *hath thought good to register it to posterity, if any deeme those judgements strange, or that God should inflict such punishments on this sin, which some now justi-fy, as a part of Christian liberty, both in the Pulpit & in* (c) printed works. *I shall only intreat such to remember, that the whole*

(a) So the Statute of 1. Caroli c. 1. stiles them.

(b) Vincentius Volnacensis Spec. moral. li. 3. pt. 9. Distin. 6. Master Northbrooke Stubs, Brant Lovel, and others in their Treatises against dauncing.

(c) The late Treatise, history and discourse of the Sabboth, sunday No Sabbath, Doctor Pri. and a soveraigne Antidote against Sabbatarian novelties.

Con-

Convocation houſe, all the Archbiſhops, Biſhops, Archdeacons, and greateſt Clerks of England in their booke intituled THE INSTITVTION OF A CHRISTIAN MAN, ſubſcribed with all their names, and dedicated to K. Hen. 8. an. 1537. *and* K. Hen. 8. himſelfe in his owne booke inſcribed A neceſſary doctrine and erudition for any Chriſtian man ſet forth by the Kings Majeſty of England, with the adviſe and approbation of the Lords ſpirituall and temporall, and Nether houſe of Parliament, an. 1543. *and by* the King himſelfe, dedicated under his name and title to all his faithfull and loving ſubjects, and publiſhed by vertue of the Statute, *of* 32. H. 8. c. 26. in the expoſition of the 4. Commandement, *have in the very dawning of Reformation injoyned* all Biſhops and Preachers diligently to inſtruct and teach the people, committed to their ſpirituall charge (*and I wiſh that ſome Biſhops would now doe it*) that againſt this commandement generally do offend all they, which having no lawfull impediment, doe not give themſelves upon the holy day to heare the word of God to remember the benefits of God, to give thanks for the ſame, to pray, to exerciſe ſuch holy works both publikely in the Church, and privately in their houſes, as be appointed for ſuch holy dayes: but (as commonly is uſed) paſſe the time either in idleneſſe, in gluttony, in riot or other vaine and idle paſtime, DOE * BREAKE THIS COMMANDEMENT. For ſurely ſuch keeping of holy day, is not according to the intent & meaning of this cõmandement, (*as ſome new* *Doctors *now dogmatize*) but after the uſage & Cuſtome of the Iewes, (*though ſome late Rabbies would make the world beleeve* that the ſtrict ſanctification of the Lords day, and the reſtraining of vaine Sports and Paſtimes on it, is Iewiſh, when (*a*) Ignatius, (*b*) Aug-

*Ergo it is in force and the profaning of the Lords day a ſin againſt it.

* As the Treatiſe hiſtory diſcourſe of the Sabbath.

(*a*) Epiſt. 6. ad magneſianos.

(b) Tract. 3. in Ioh. de 10. chordis. c. 3. In Pſ. 32. 91. De conſenſu Euang. li 2. c. 77. (c) In Ioh. Euang. li. 8. c. 5. (d) Homily de feſtis diebus. (e) Eccl. Hiſt. l. 7. c. 13. (f) Cod. dem Theodoſij li. 15. tit. 5. lex. 5. (g) Enare in Pſ. 91. (h) Speculũ morale li. 3. part. 9. c. 6. (i) Edit. 5. Lon. 1624. Sect. 38 n. 1. p. 110. Se. 43 digr. 46. n. 6. p. 165. 186. (k) In 4. preceptum. (l) In Ioh. Eu. c. 7. fol. 273. (m) Propoſition for the Chriſt. Sabbatbd. p. 4. (n) In Iohan. tract. 3. in Pſ. 32. & 91. de 10. chordis c. 3. (o) In his Sermons.

(b) Auguſtine, (c) Cirillus, Alexandrinus, (d) Ephraim, Syrus, (e) Socrates, Scholaſticus, (f) Theodoſius the Emperor, (g) Beda, Vincentius Belvacenſis, *and generally all authors ſince*, have branded dauncing, ſports, and recreations on the Lords day both as jewiſh and heathenish; and (i) Dr Iohn White in his way to the true Church, defended & publiſhed by his elder brother, Dr Fr. White now Bp. of Ely, (k) Mr Zanchie, (l) Wolfg. Muſculus, (m) Mr Iohn Sprint, as Popiſh and licentious; tending to the overthrow of piety, and deſolation of publike Governement,) and doth not pleaſe God, but doth much more offend him, *and provoke his indignation and wrath towards us.* For as (n) S. Auguſtine ſaith of the Iewes, they ſhould be better occupied, labouring in the feilds, and to be at plough, then to be idle at home. And women ſhould better beſtow their time in ſpinning of wool, then on the Sabbath-day to looſe their time in leaping or dauncing, and other idle wantonneſſe. *Now if the whole Clergy, King, State, and Parliament were ſo quicke-ſighted as in thoſe times of darknes to ſee a* Lords day Sabboth *in the 4. commandement, to be* Wholly, onely and intirely dedicated to God and his true worſhip, *as they there teach; and ſo pious as to beleeve, that the exerciſe of vaine idle ſports, Paſtimes, and dauncing on it,* did much more offend God, then ploughing or ſpinning, and provoke his wrath and indignation towards us; *no wonder if we in the cleare ſunſhine of the Goſpell behold ſo many ſad ſpectacles of his wrath, and indignation againſt the offendors of this commandement in this kind, to teach theſe* blind Seers, and ſeducing guides (as (o) Bp. Latimer *long ſince named them*) *that God is now as jealous for the ſanctification of his day, and as much offended with the profaneſſe of it, and infringers of the fourth Commandement, by unneceſſary labours,*

labours, travell, or idle paſtimes, as he had bene in any age, if not rather much more, in regard of the great light of the Goſpell, that hath for theſe many yeares ſo clearly ſhined among ſt us, which if they will not yet beleeve, I ſhall at once cloſe up their mouthes with the reſolution of our Homilies ratified by (p) Act of Parliament, *and the* 35. Article of our Church, *to which theſe Novellers have ſubſcribed, and* whoſe Patronage they pretend againſt all (q) novell Sabbatarians: But alas (*ſaith* (r) *the Homily*) all theſe notwithſtanding (*and I pray God, I may not ſtill* ſay notwithſtanding *all theſe freſh examples*) it is lamentable to ſee the wicked boldneſſe of thoſe, that will be counted Gods people who paſſe nothing at all of keeping and hallowing the Sunday. And theſe people are of two ſorts, the one ſort, if they have buſineſſe to doe, though there be no extreame need, they muſt not ſpare for the Sunday, they muſt ride journeyes on the Sunday, they muſt drive and carry on the Sunday, they muſt come and ferry on the Sunday, they muſt buy and ſell on the Sunday, they muſt keepe markets and faires on the Sunday, finally they uſe all dayes alike, worke dayes and holy dayes are all one. The other ſort is WORSE (ſo the Homily *againſt theſe* ‡ new maſters, *who make* labour in mens callings on the Lords day WORSE and more unlawfull then dauncing & Paſtimes, contrary to the judgement of (ſ) S. Auguſtine, Gregory the great (t) Alenſis and all (u) writers ſince who *una voce* reſolve, that it is better and more lawfull to plough and ſpin on the Sabbath-day, then to daunce:) for allthough they will not travell and labour on the Sunday, as they doe on the worke day, yet they will not reſt *in holineſſe* as God commandeth; but they reſt in ungodlineſſe and filthineſſe, prauncing in their pride, pranking and pricking, pointing and painting them-

(p) 13. Eliz. c. 12. which ratifies the 39 Articles.
(q) The treatiſe and hiſtory of the Sabbath.
(r) Part. 1. of the time and place of prayer. p. 126.
‡ Treatiſe of the Sabbath-day. p. 231.
(ſ) Tract. 3. in Iob. In Pſ. 32. & 91. de 10. chordis c. 3.
(t) Apud Alex. Alenſis ſuum. Theologiæ part. 4. q. 11. m. 2. Art. 11.
(u) Media villa Peraldus Nider Volaterranus F. Martyr, Muſculus, Stuckius, Aretius, Hyperius, Szegedine, Angel. de Clavaſio. Dr. Bound, Dr. Griffith, Williams Practiſe of Piety, Oſmund Lake, and infinite others.

themſelves to be gorgeous and gay, they reſt in exceſſe and ſuperfluity, in gluttony and drunkenneſſe (as they *doe at Wakes, Ales, and May-poles*) like ratts and ſwine, they reſt in brawling and rayling, in quarrelling and fighting, they reſt in wantonnes (*and what elſe is dauncing, moriſ-dauncing, maygaming &c.*) in to-iſh talking, in filthy fleſhlines, ſo that it doth too evidently appeare, that God is more diſhonoured and the devill better ſerved on Sunday, then upon all the dayes of the weeke beſides. And I aſſure you, that the beaſts that are commanded to reſt on the Sunday, honour God better then this kind of people, for they offend not God, they breake not their holy dayes. Wherefore, O ye people of God, lay your hands upon your hearts, repent and amend this grievous and dangerous wickedneſſe, ſtand in awe of the commandement of God, gladly followe the example of God himſelfe, be not diſobedient to the godly order of Chriſts Church uſed and kept from the Apoſtles times untill this day, feare the diſpleaſure and juſt plagues of Allmighty God if ye be negligent, and forbeare not labouring and travailing on the * SABBATH DAY, and doe not reſort together to celebrate and magnifie Gods bleſſed name in quiet holineſſe and godly reverence. *I ſhall conclude all with the words of the Councell of* Paris under Lewis and Lotharius. *Anno 829. li. 1. c. 50. & li. 3. c. 5. & 19. Multa alia terribilia judicia &c.* Many other terrible judgments have bene, and hetherto are, whereby is declared how much God is offended with the diſhonour of this day. Wherefore the Imperiall highneſſe is ſpecially to be implored of the ‡ Preiſts, that this power ordained of God for the honour and reverence of ſo great a day, may put a feare into all men, leaſt none of what condiõ ſoever

*See the Homily 8. times ſtyles the Lords day and the 3. homily of rebellion twice.

‡ Note.

pre-

preſum eont his holy and venerable day to uſe theſe and the likeſports, dauncings and leapings hereafter, becauſe while they doe theſe things, they both darken the glory of Chriſtianity, and give occaſion to the blaſphemers of Chriſts name the more to diſhonour him.

We require alſo, and earneſtly intreat, that in the obſervation of the Lords day, as we have a longe time beſeeched you, you uſe due care that unleſſe great neceſſity conſtraine you, free your ſelves on that day, as much as may be from worldly cares and ſollicitouſneſſe. And that which becometh the honour of ſo great a day, that both you your ſelves doe it, and by your example doe teach and compell yours to doe it.

We wholſomly admoniſh all faithfull people, that they give due honour and reverence to the Lords day, becauſe the diſhonour of this day doth both much ſwarue and abhorre from Chriſtian religion, and doth without doubt procure the perill of ſoules to the violaters thereof; *And with that of the* Councell of Burges, *an. 1582. apud Bachellum Decreta Eccleſiæ Gall. l. 4. Tit. 7. c. 21.* Although Lords dayes and holy dayes are inſtituted only for this purpoſe, that faithfull Chriſtians abſtaining from externall and gainfull works, might more freely and with greater piety give themſelves to divine worſhip, and to the meditation of the infinite benefits of Gods goodneſſe towards mankinde, and ſo being WHOLLY taken up with the wholſome duties of religion, ſhould diligently beware as *Ignatius* admoniſheth the *Philippians*, that they ſhould not abuſe holy dayes with any diſgrace or injuries, yet notwithſtanding in our times, it prepoſterouſly and uſually comes to paſſe, that both ſolemne and religious

dayes are not only ſpent in tranſacting, unlawfull and ſecular buſineſſe, but likewiſe in luxury, laſciviouſneſſe, prohibited ſports and paſtimes Revells, and the exerciſing of other wickedneſſes, whereupon it is not to be doubted, that for the greateſt part, ſo many calamities wherewith we are ſo long ſince conſumed are juſtly inflicted on us by God, who is incenſed againſt us by ſo great wickednes. To appeaſe whoſe preſent anger and likewiſe to avert his greater indignation hanging over our heads: we command all Pariſh Prieſts of our Province, that they frequently and ſeriouſly admoniſh the people, that on Lords dayes they not only keepe themſelves from all prohibited works, but likewiſe that they be *ex animo* cordially and religiouſly, preſent at all ſacred miſteries of the Church, and at the preaching of Gods word, and that they pretermit not the works of piety in releiving the poore, comforting the afflicted, and in doing other pious things, wherein Chriſtian profeſſion and charity do moſt of all ſhine forth. And we exhort all Magiſtrates according to their and our duety, as farre as poſſibly we may, that they would take care, that thoſe holy and ſolemne dayes ſhould be holily and piouſly celebrated, this being principally in their power, and belonging to their charge. Neither verily can any manner of Governing the common wealth, be better or more praiſe worthy then that which gives the firſt place and care to divine worſhip and religion.

FINIS.

Christian Reader, as these examples have beene displaced, so one of them hath beene omitted in the printing, which because it is notable and worthy consideration, I shall here adde for a conclusion. Mr. *William Noy*, that great *Gamaliel* of the Law, his Majesties late Atturney generall, as he had a great hand in compiling and republishing the late Declaration for pastimes on the Lords day (thrust out by his, and a great Prelates practise, to thwart Iudge *Richards* ons good order for the suppressing of Wakes and Revels in *Somersetshire*, and the Iustices of that Shires Petition to his Majesty for the continuance of it, and to make way for a Starchamber censure against Mr. *Pryme*) so he eagerly persecuted this wel-deserving Gentleman of his own Profession and Society, (to whom he was formerly a friend in appearance, but an inveterate enemy in truth) for his *Histrio-Mastix*, compiled onely out of the words and sentences of other approved Authors of all sorts, against the use and exercise of Stage-plaies, Enterludes, Morisdances, Maygames, May-poles, Wakes, lascivious mixt Dancing, and other Ethnick pastimes, condemned in all ages, without any thought or suspition of giving the least offence, either to the Kings most excellent Majesty, the Queene, or State, as he averred in his Answer upon Oath. And although this book was written 4. yeares, licensed almost three, printed fully off a quarter of a yeare, and published 6. weekes before the Queenes Majesties *Pastorall, against which it was falsely voiced to have beene principally written; diligently perused and licensed by Mr. *Thomas Buckner* the then Archbishop of *Canterbury* his Chaplaine, both before and after it came from the Presse, entred in the Stationers Hall under the Wardens hand, printed publikely in three authorized Printing-houses, without the least controll, and published by the said Licensers direction, who would have nothing new-printed in it, as appeared upon oath at the hearing: and although Mr. *Noy* himselfe (to whom he presented one of the Bookes) upon the first reading of it, commended it, thanked him for it, oft affirmed that he saw no hurt in it, and at the hearing confessed, that the worst and most dangerous phrase and passage in it, might have a good and faire construction, and Schollers would all take it in a good sence; yet he handled the matter so (by x suppressing the Gentlemans exhibits and defence, wresting his words and meaning, refusing to discover the particulars of the booke on which he would insist, though ordered so to doe by the Court, it being else impossible to instruct Counsell how to make a reply, and by tampering under hand with some of his

Examp. 57.

**One of the aforenumber-ed and hee who first shewed his Booke to the King within few moneths after came to bee his fellow prisoners in the Tower for a reall comentary on his misapplyed text*

x *The Iudge who upon his reference suppressed these exhibits contrary to law & promise to the Gentleman, was himselfe not long after unexpectedly thrust out of his place before he knew of it.*

Counsell

Counsell by no meanes to make any justification or defence to cleare his innocency though the party earnestly intreated, and gave them instructions to the contrary) that the poore Gentleman at last received the heaviest[y] censure that this latter age hath knowne, all circumstances considered, being expelled the Vniversity of *Oxford* and *Lincolnes Inne*, thrust from his profession in which hee never offended, fined 5000. pound to the King, ordered to stand on two severall Pillories, and there to lose both his eares, his bookes to be there burned before him, and to suffer imprisonment during life besides. Which Sentence thought by most that heard the cause to bee meant only in *terrorem*, without any intention at al of execution, being respited for above three moneths space, and in a manner remitted by the Queenes most gracious mediation; was yet by this Attumies and a great Prelates importunity, beyond all expectation suddenly and severely executed, without any the least mitigation, few of the Lords so much as knowing of it. The Gentleman hereupon is set on the Pillory at *Westminster* and there lost an eare; Mr. *Noy* like a joyfull Spectator laughes at his sufferings, and this his great exploit he had brought to passe, which divers there present observed and condemned in him. The Gentleman like an harmelesse Lambe tooke all with such patience, that hee not so much as once opened his mouth to let fall any one word of discontent. Yet that just God and Soveraigne Lord of heaven and earth, [z] *Who beholdeth mischiefe and spite to requite it with his hand*, and avengeth the innocent bloud of his servants, took this his mirth and malice so hainously, that the same day (as some about him, and of his owne society reported) he who thus shed his brothers and companions bloud, by the just hand of God fell a voyding and pissing out his owne: which so amazed him, that he used all meanes he could to smother it from the world, charging his Laundres, and those about him, not to speake of it, refusing to acquaint his Physicians with it: hereupon hee growes very palid and ill, the Physicians wonder at it; he complaines to them onely of the gravell and stone in his kidnies, till at last he grew so ill with this divine stroke, that he was forced to disclose his griefe to them, yet so as they must faithfully promise to disclose it to no man, for feare people should say it were a just judgement of God on him for shedding Mr. *Prynnes* blood: But God would not have this secret long concealed; his Laundres, men, & some Gentlemen of his society discover and talke of it: he much vexed in mind, in stead of repenting of what he

[y] *The great Lord that began this censure lost his Lady in childbed some three dayes after, who much grieved at this sentence and blamed him for it. Which Lord riding the last Christtide into the Country to keepe his Christmas on the Lords day, his Coach and horse in the plaine street at Brainford were both overturned and laid in the dirt, himselfe sore bruised, and thereupon forced to keepe his chamber a good space, there being some doubt of his recovery for a time.*

[z] Psal. 10. 14.

he had done, and seeking to right the party wronged for his irreparable dammage, like a Hart or Beast once mortally wounded, proceeds on in his former fury, seeks to bring the poore distressed Gentleman into fresh trouble & a further censure, brings him Oretenus, into the Starchamber, reviles him with all maner of uncivell words, moves to have him close prisoner among the rogues in Newgate, sels his Chamber as forfeited to the House by his expulsion, seiseth his books: and when as the Court would not grant his unreasonable malitious motion, above 5. weeks after in the long vacation, when most of the Lords were gone, and his Majesty in his progresse, drawes up an order of his own making in Starchamber for the Gentlemans close imprisonment (the last order he ever made) caused the register to enter it, and sends it to the Tower to be executed the same day he went to *Tunbridge* waters, without the Lords or Courts privity. The day following drinking of those waters he was in miserable torture, in so much that most dispaired of his life, and some reported he was dead: and hearing there, that his disease of voyding bloud was then publikely known and talked of in *London*, he was so vexed at it, that hee fell out with his Physicians and servants, raying on them like a frantick man, as if they had betrayed him, and discloſed his secrets; Yea it so fretted and gnawed his heart & conscience, that it made his very heart & intrails to perish: and about a fortnight after brought him to his end. Being opened after his death, ther was not a drop of bloud found in his body, for he had voided al out before, his false malicious hard heart with inward fretting & vexing was so consumed & shrinked up, that it was like an old rotten leather purse or meere scurfe, the Physicians never seeing the like before, his flesh and kidnies were as black as an hat, his intrails (except his lungs onely) all putred; and his carkas a miserable spectacle, but no stone that could trouble him was found about him: his funerall according to his desire was so private, that there were hardly Gentlemen enough to carry him to his grave, but that some came in by accident. His clients the Players, for whom he had done knight-service, to requite his kindnes, the next Terme following make him the subject of a merry Comedy, stiled; *A Projector lately dead*; wherein they bring him in his Lawyers robes upon the Stage, and openly dissecting him, find 100. Proclamations in his head, a bundle of old motheaten records in his maw, halfe a barrell of new white sope in his belly, which made him to scoure so much, and yet, say they, he is still very black & foule within. And as if this voiding of all his owne blood, & publike disgrace on the Stage were

not sufficient to expiate the wronged Gentlemans bloud & infamy: himselfe in his last will layes a brand on his owne son and heire: bequeathing all his goods and lands not therein given to others, to *Edward* his eldest son to be scattered and spent, *nec de eo melius speravit*: enough to make a dutifull child turne unthrift, & a signe of a dispayring man. Which son of his upon his own challenge & rashnes hath since beene slaine in a duell in *Fraunce* by Captaine *Byron*, who escaped scotfree and had his pardon. Thus hath God punished bloud with bloud: thus hath he dealt with one of the chiefe occasioners of this *Declaration, & burner of that book, which learnedly manifested the unlawfulnes of the severall sports and pastimes countenanced in it, especially on the Lords own sacred day out of old and new Writers of all sorts, & specified divers judgements of God upon the authors, actors, & spectators of them, not unworthy consideration in these sable times of plagues and judgements. O consider this & all other the foregoing examples, ye impious Prelates, that so far forget the Lord, as still to silence, excommunicate & persecute godly Ministers for not reading this Declaration (though there be no Canon, Statute, Law or Precept extant that requires it) to the ruine, not so much of them, as their poore innocent peoples soules: ye that in these dolefull daies of Plague and pestilence suppresse, neglect all publike fasting, preaching and praying, which now if ever should be cried up & practised, and in stead thereof give your selves over to **dancing*, feasting, playing, ** Sabbath breaking, to draw downe more wrath and plagues upon us*. You who oppresse & maliciously persecute godly men, for crossing you in your delights of sin, lest ye now perish as these have done, & so much the rather, because you have al these presidents to admonish you, and yet will not be warned. Well, if you will not be admonished but proceed as you have done, if you perish, thanke your selves; I can say no more to you but this: * *Discite justitiam moniti & non temnere divos.*

* *The occasion of most of these tragicall examples.*
* Neh. 13. 17. 18.
* *Bishops saith Augustine* Cont. Brit. l. 3 c. 6.) *were all wont vaine dances to reprove, But now they are so farre from it, that they to dance doe love.* Thomas Lovel his Dialogue. *Witnes their late Oxford pro phane plaies and dances.*
* Virgil.

Courteous Reader, I pray correct with thy pen these mistakes and omissions of the Printers, ere thou read the Booke, *Errata and Omissions.*

In the Title page, l. 17 r. *incboat*. l 18. r. *consummat* In the Epistle, p. 2. l. 3. for with, r. *as* l. 15 r. *hapning*. p. 3. l. 4. r. *so* audaciously. l. 24. f. sins, r. *sinewes*. l. 27. f. hath, r. *have*. l. 31 r. *In* Petrus *Blesensis* p. 4. l. 29. r. *pointes*. p. 5. l. 13. r. *and* such p. 8. l. 31. f. were as, r. *as were* In the examples, p. 11. Exam. 5, l. 8 were all drowned: adde this omission: *as some letters report: Others say they were only in great danger of drowning, a spring tide breaking the Ice, but with much labour were at last saved after 2. or 3. houres space by the helpe of botes.* p. 15 l. 13. f. reace, r *roare* p. 28. l. 1. f. 1634. r. 1636 l. 2. r. Parish *of S. Giles* p. 32. l. 1. f. now, r. *enough*. l. 6. r. Dr. *H*. l. 11. f. invention, r *inundation*. l. 23. f. to, r. *of*. p. 33 l. 19. f. defining, r. *defying*. p. 38. l. 31. prophanesse, r. *prophaners*. p. 39. l. 1. had, r. *hath*. l. 18. come, r. *rowe*. p. 40 l. 30. this, r. *his* l. 32. none. r. *any*. p. 41. l. 10. r. *Bechellum*. p. 36, in the marg. r. *Belnacensis*.

Pſal. 119. 120.

My fleſh trembleth for feare of thee, and I am afraid of thy Iudgements.

Levit. 26. 27. 28.

And if ye will not for all this hearken unto me, but walke contray unto me:

Then I will walke contrary unto you alſo in fury, and I, even I will chaſtiſe you ſeven times more for you ſinnes.

An advertiſement to the Reader,

COVRTEOVS READER.

Be pleaſed to underſtand, that thorow ſome overſight at the preſſe, the foregoing Examples are not orderly placed. Indeed it was the authors minde that they ſhould have beene otherwiſe to wit, 1. 2. 3. and ſo all the reſt, in order one after another, as they are numbred in the booke, and to this end gave direction, but the ſame was not conſidered of theſe who where imployed for the printing, untill it was to late. Now this we thought good to certifie thee of, that ſo the miſtake may be imputed, to the parties deſerving it, and not to the Author, who is blameleſſe herein.